CONFERENCE ON CHURCH, COMMUNITY AND STATE

OXFORD

JULY 12 - 26, 1937

DELEGATES' HANDBOOK

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
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OXFORD, JULY 12–26
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Handbook and Programme

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
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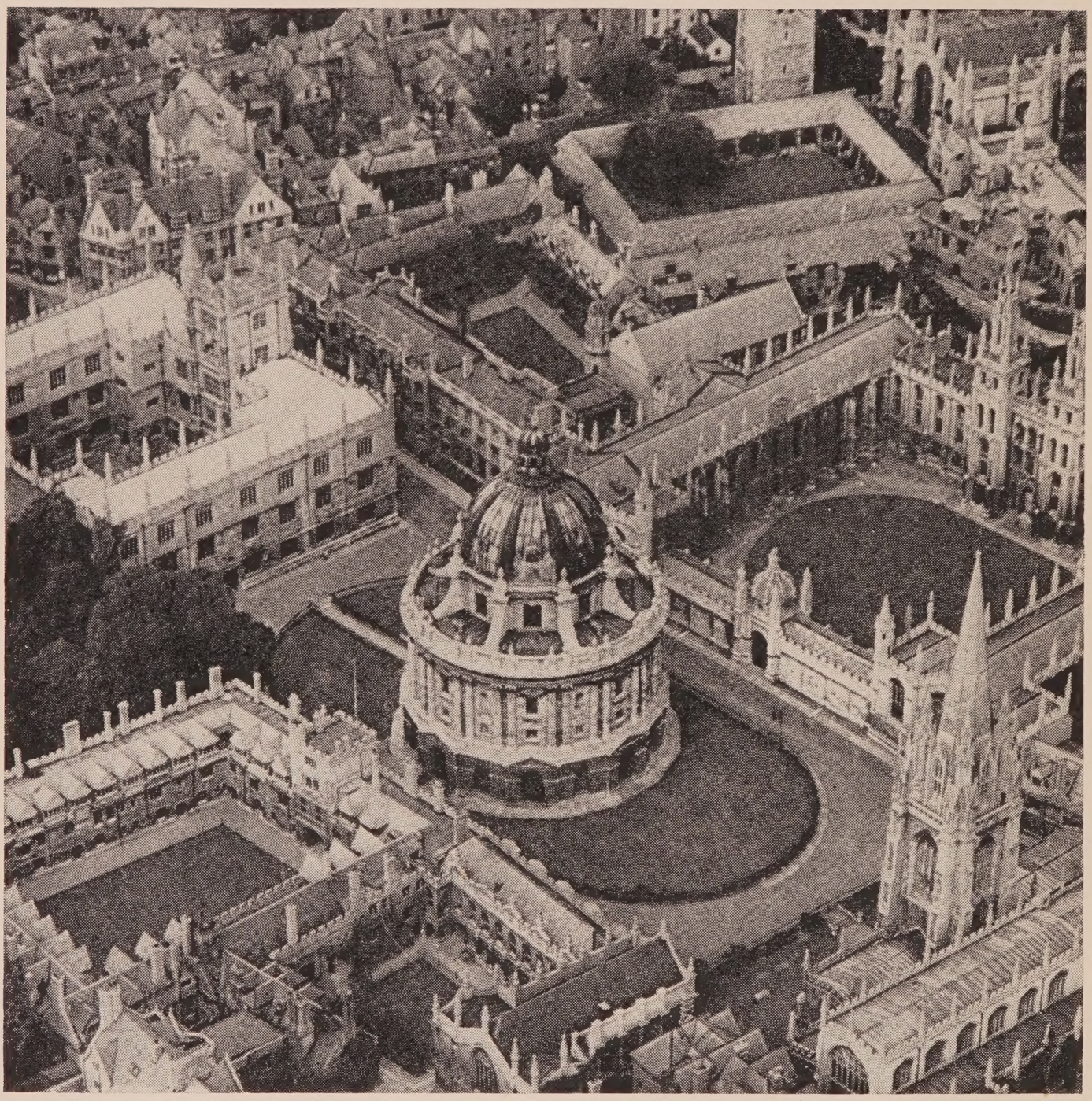
CONTENTS

OXFORD	5
FROM STOCKHOLM TO OXFORD	13
OFFICERS OF THE CONFERENCE	17
INTRODUCTION TO THE PROGRAMME	18
DETAILED PROGRAMME	21
THE PROGRAMME AT A GLANCE	24
ASSOCIATE DELEGATES' CONFERENCE	29
MEETINGS OF SECTIONS	30
SERVICES OF HOLY COMMUNION	31
CHURCH SERVICES	31
CONFERENCE NOTICES	32
ADMISSION OF VISITORS OR ASSOCIATE DELEGATES	35
YOUTH GROUP	37
BOOKS PREPARED FOR THE OXFORD CONFERENCE	38



RADCLIFFE SQUARE WITH ST. MARY'S CHURCH, BRASENOSE COLLEGE, ALL SOULS COLLEGE, HERTFORD COLLEGE, THE SCHOOLS BUILDINGS, ETC.

OXFORD

OXFORD has been a place of importance for over a thousand years. Historical and documentary evidence of this goes back to the year 912, at which remote period the city is mentioned, side by side with London. Legendary associations with the patron Saint of Oxford, Frideswide, take us back into the early part of the eighth century, and it seems probable that the little church in which the Saint was wont to worship became the nucleus around which grew first a struggling Saxon village, later a primitive town, and eventually the great University for which Oxford is famous.

William the Conqueror found Oxford a small community with many ruined houses to testify to the ravages of Danish raiders. He appears to have realized its strategic importance as a border town, between Mercia and Wessex, with control of the river, and, under Robert D'Oiley, the first Norman Governor, the existing fortifications were strengthened by the building of the castle, a remnant of which, the tower, still remains and is probably the oldest building in Oxford. Later the city walls appeared, portions of which still survive in the gardens of Wykeham's New College (1379). The first Mayor of Oxford was appointed in 1199 when the town acquired self-government.

It was not until the twelfth century that groups of students began to be attracted to Oxford. The reason for their coming is uncertain. The following century witnessed the foundation of Merton College (1264), whose claim to be the oldest College in Oxford is disputed by University and Balliol. It was from these early beginnings that the present-day City and University developed.

It is not surprising that in the early years, and indeed until the last century, considerable friction existed between citizens and students. Their differences occasionally reached the stage of actual

FROM THE CUPOLA OF THE SHELDONIAN THEATRE

conflict and lives were lost in street battles. To-day, City and University exist amicably, side by side, and work together for the general good of their common heritage.

The University comprises twenty-one colleges for men and four for women. There are numerous other educational institutions not directly connected with the University.

As might be expected in a town whose growth has been so gradual, the buildings of Oxford present a pageant of architectural examples covering every period from Saxon times. Here may be seen the main characteristics of the various styles from Norman to Perpendicular, which were gradually evolved from the eleventh to the sixteenth century, lingering indeed well into the seventeenth, long after the Renaissance had destroyed the last traces of the Gothic spirit on the Continent of Europe.

Volumes might be written, and indeed have been written, upon the national importance of Oxford throughout the centuries. It is safe to say that most of the great movements which have affected the life of the country have originated, or been fostered, in the place. Or, again, much might be said concerning the lives and activities of Oxford men who have made their mark in a variety of spheres throughout the world. Perhaps the most romantic period of Oxford life was that in which the ill-starred monarch, Charles I, held his parliament here, and later, in the Civil War, defended the city as his headquarters.

Scenes of historic events are on every hand and the imagination sees once more such stirring episodes as the escape of Empress Matilda from the Castle, the burning of Archbishop Cranmer and the other Oxford Martyrs, and the expulsion of the Fellows from Magdalen.

Visitors to Oxford naturally come prepared to visit and admire the buildings and gardens of the Colleges, especially those which are the more famous. Among those of outstanding interest are Merton (1264), with its spacious chapel and interesting medieval library containing original chained books. Wykeham's 'New'

MAGDALEN BRIDGE

HIGH STREET, OXFORD

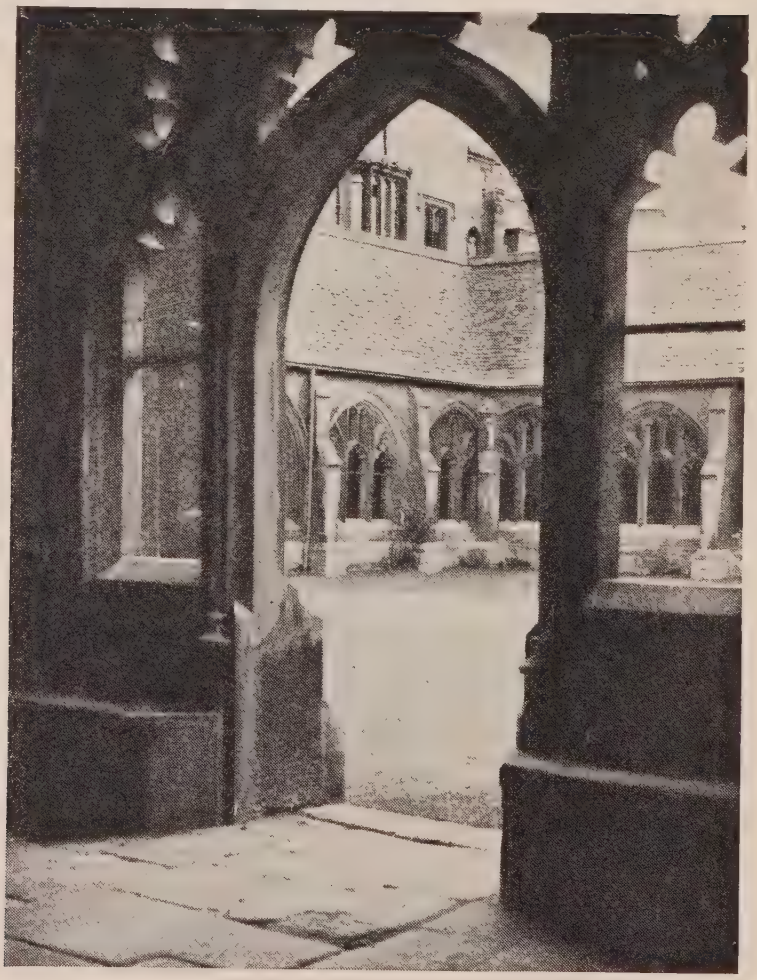
College (1379) presents a peculiarly satisfying architectural ensemble and the extensive gardens are bounded by the remaining portion of the ancient City Walls. Magdalen (1458), with its dominating bell tower, fine chapel, dining-hall and cloisters, will repay many hours of exploration. The grounds contain a deer park and the famous Water Walks. Christ Church (1525) is the largest and in a sense the most important of the Colleges. Its library and dining-hall are particularly fine. The Cathedral of the Diocese (dating from 1004) which is within the College serves also as the College Chapel. Mention may also be made of Exeter College (1479) with its 'modern' chapel and famous tapestry, Trinity with its magnificent wood carving, All Souls with its reredos, and the venerable Benedictine cottages at Worcester. Every college has some outstanding point of interest or beauty. Among the University buildings the visitor will certainly see the Sheldonian Theatre (1664), the Bodleian Library, the Ashmolean Gallery and Museum (1841), and get if possible a bird's-eye view of the 'City of Spires' from the outside gallery of the Radcliffe Camera (1737).

The City of Oxford is not lacking in places of pilgrimage. The Castle Tower and Mound, relics of ancient fortifications, the Norman Crypt of St. Peter-in-the-East Church, Bishop King's Palace and the 'old sheep shop' (made famous by Lewis Carroll) in St. Aldate's, where also are other outstanding examples of ancient domestic architecture, are all objects of interest. The grim Saxon tower of St. Michael's Church once formed part of the northern defences of the City. Lovers of Shakespeare will certainly visit the 'Painted Room', with its almost unique mural decoration, once the guest chamber of the Crown Tavern which the great poet occupied upon his frequent visits to Oxford. Carfax tower, of the period of Edward III or earlier, is open to the public at stated times. From its top an excellent idea of some of the commercial parts of the City may be obtained.

CHRIST CHURCH HALL

These general notes will provide a background for the visitor in his exploration of Oxford. No brief article could even suggest the wealth of architectural beauty and archaeological interest contained in the Colleges and public buildings. The exploration of them, with the aid of a reliable guide book, will prove a fascinating experience. It is urged that Oxford is worthy of more than a 'flying visit'. Indeed, its beauties could not be exhausted in weeks of sight-seeing. If, however, time is limited it is better to gain an adequate idea of a few places of outstanding interest or merit, rather than to gather indistinct and erroneous impressions by an attempt to 'see everything' in a short time.

AT QUEEN'S COLLEGE



THE CLOISTERS
NEW COLLEGE

FROM STOCKHOLM TO OXFORD

BEFORE STOCKHOLM

THE Stockholm conference of 1925 is sometimes called the first modern Council of the Christian Churches. It was in any case a response in the heart of the Church to the growing concern about unity and common action in the realm of practical Christianity in a deeply divided world. Nathan Söderblöm, Primate of the Lutheran Church of Sweden, who wished to enlarge the scope of the World Alliance for Friendship through the Churches (founded in August 1914) from the promotion of international peace to cover the whole range of social and moral questions, was the principal originator and inspiration of Stockholm. This project took form at the conference of the World Alliance at Oud Wassenaar (Holland) in 1919.

AT STOCKHOLM

The World Conference on Practical Christianity opened at Stockholm on August 19th, 1925, and lasted twelve days. It comprised more than six hundred official delegates, belonging to thirty-seven different nations, and representing most of the Christian Churches of the whole world: the Anglican Church, Churches derived from the Reformation – Lutheran, Reformed, Methodist, etc. – the Orthodox and Old Catholic Churches. The only absentee was the Roman Catholic Church which was unable to accept the invitation sent to it. Various Christian international movements and organizations were also represented.

The Conference tackled vast subjects: The Church and God's Plan for the World; the Church and economic, industrial, social and moral problems; international relations; Christian education.

It considered practical ways of achieving co-operation between the Churches, and adopted an important Message to the World, which became a sort of Charter for the Stockholm Movement.

ACTIVITIES AND ORGANIZATION OF THE MOVEMENT

A Continuation Committee from U.S.A. was entrusted with the task of following up the work begun at Stockholm. An International Institute of Christian Social Action was established at Geneva in 1928 under the direction of Professor Adolf Keller.

The Continuation Committee has met each year. At Eisenach, 1929, it transformed itself into the Universal Christian Council for Life and Work. In September of the following year, at Chexbres (Switzerland), the Council adopted a Constitution, increased the number of members to 100 grouped in Sections (American, British, Continental, Orthodox and Section V). The presidents of sections take it in turn to be president of the whole movement. It also stabilized its finances and decided to meet every two years, meanwhile appointing an Executive Committee to deal with *ad interim* decisions. The Executive was supplemented in 1932 by an Administrative Committee of which the present Chairman is the Bishop of Chichester. These committees consider practical questions as well as questions of principle; the threat and the fact of war, persecution of Christians, Churches whose very existence is in danger, mutual help and succour for refugees.

SECRETARIAT AND COMMISSIONS

The decisions of the movement are carried out by a General Secretariat (directed up to 1932 by Mr. H. A. Atkinson and Professor A. Keller, and since then by Monsieur H.-L. Henriod), and by the Institute, which in 1932 became known as the Research Department, under the direction of Dr. H. Schönfeld and Pastor N. Ehrenström. Other activities are divided among various Commissions: a Theological Commission, presided over

until his death by Professor Adolf Deissmann of Berlin; and Commissions on Finance and the Press.

The establishment at Geneva in 1932 of a joint secretariat for the Universal Christian Council and the World Alliance, enables administrative expenses to be reduced to a minimum and makes it possible to maintain and to develop the activities of the movement and to combine in one the Youth Commissions of the two movements. Thanks to the World Alliance this Youth Commission has had a full-time secretary since 1936. An International Christian Press Service has also been set up in Geneva in which all the other Christian international organizations are interested.

The Press Commission convened the first international conferences of representatives of the Christian Press at Cologne, 1928, Basel 1929, Oxford 1937.

The Theological Commission, in close contact with most of the Theological Faculties, has organized theological conferences in Canterbury, 1927, on the Nature of the Kingdom of God; at the Wartburg, 1928, on Christology; in the Baltic States and at Novi Sad (Yugoslavia), 1929; Berne, 1930, between Orthodox and Protestant Theologians; and at Chichester, 1931, on the Body of Christ.

Study weeks, regional and international conferences have been held by the Youth Commission in Denmark, England and in the Balkans.

RESEARCH DEPARTMENT

This Department has been occupied with the investigation of a number of practical problems, such as unemployment, rationalization, international labour conventions. At a meeting in Geneva in 1932 the question of the different conceptions of Christian sociology in the history of the Church was discussed: and at Rengsdorf, in 1933, the Church and the problem of social organization – a subject which was taken up again more thoroughly in Paris in 1934 with special reference to the Church and the modern State.

PREPARATIONS FOR A FURTHER WORLD CONFERENCE

The results of these researches led the Council to decide, at the meeting in Fanö (Denmark) in 1934, to convene another world conference of the Churches at Oxford on the subject: Church, Community and State. This led to increased study work, covering the various aspects of this general theme. The Universal Christian Council, assured of the moral and financial support of the Churches and of committees specially created for this purpose in U.S.A. and Great Britain, assured also of the sympathy of the International Missionary Council, one of the secretaries of which, Dr. J. H. Oldham, has had charge of the preparation of the programme of the Oxford Conference, has also benefited by the active collaboration of the World Alliance for Friendship through the Churches and various international Christian youth organizations. An understanding was arrived at with the Continuation Committee of Faith and Order concerning the dates and places of the two conferences at Oxford and Edinburgh, and an active co-operation set up between the two movements. At Chamby-sur-Montreux in 1935, the main lines of the Oxford Conference were approved by the Universal Christian Council.

Similar measures to bring to a focus all ecumenical responsibilities have been made by the Church in many countries.

OFFICERS OF THE CONFERENCE

PRESIDENTS OF THE CONFERENCE:

The Most Reverend Dr. Cosmo Lang, Archbishop of Canterbury.
The Most Reverend Dr. Germanos, Archbishop of Thyateira.
The Most Reverend Dr. Eidem, Archbishop of Upsala, Sweden.
The Rt. Reverend V. S. Azariah, Bishop of Dornakal, South India.
The Reverend Professor W. Adams Brown, PH.D., D.D., Union Theological Seminary, New York.
Monsieur le Pasteur M. Boegner, President of the Protestant Federation of France

CHAIRMAN OF THE BUSINESS COMMITTEE:

Dr. John R. Mott, Chairman of the International Missionary Council.

GENERAL SECRETARY:

Monsieur le Pasteur H.-L. Henriod, General Secretary of the Universal Christian Council for Life and Work.

ASSOCIATE SECRETARY: The Rev. Eric Fenn.

RESEARCH OFFICERS AND PROGRAMME SECRETARIES:

Dr. J. H. Oldham, Chairman of the Research Commission.
Dr. H. Schönfeld, Director of the Research Department.
Pastor N. Ehrenström, Associate Director.
Professor H. P. Van Dusen, Secretary to the Advisory Council in North America.

ASSISTANT SECRETARIES:

Finance: Monsieur le Pasteur Charles Guillon and Mr. Paul Anderson.
Credentials: Dr. H. S. Leiper and Fräulein E. Sichtig.
Publications: Miss Margaret Sinclair.
Devotional Services: Canon F. A. Cockin.
Translation: Miss Olive Wyon and Mr. E. F. Ouellette.
Press: Mr. Basil Mathews, Mr. A. Weymarn and Miss Durden Smith.
Local Arrangements: Mr. T. S. R. Boase.
Associate Delegates' Conference: The Rev. Alan Richardson.

INTRODUCTION TO THE PROGRAMME

THE Oxford Conference represents an important stage in a process which has been in train for the past three years and must, if it is to be successful, be carried on in the future. It is an attempt to discover what are the main questions confronting the Church in the modern world, what degree of agreement there is among Christian people on these questions, and what are the fundamental points of disagreement.

The part of this process which comes to a close with the meeting of the Conference represents an interchange of views between leading Christians, both clerical and lay, in the Western world, and less widely in the East, on questions centring in the Christian Message for the contemporary world. It has taken the form both of conferences and of the exchange of memoranda between different national and ecclesiastical groups, and the results will be embodied in the series of books listed at the end of this handbook.

The initial stages of this inquiry revealed nine questions as outstanding: The Christian Understanding of Man, The Kingdom of God and History, The Nature of the Church, The Church and the Community, The Christian Faith and the Common Life, The Church and the State, Church, Community and State in relation to the Economic Order, Church, Community and State in relation to Education, The Universal Church and the World of Nations. Each of these questions has been the subject of special study and will – with one exception – receive treatment in the volumes. The exception is *Church, Community and State in relation to the Economic Order*, on which subject, however, certain important memoranda are available.

From these nine questions, five have been selected as material for the Conference programme. The Draft Reports submitted to the Sections by the Chairmen have been based on the preparatory

work, and are supplemented by material supplied in typescript which later will be embodied in the volumes.

The Plenary Sessions in the first week of the Conference are designed to review the work done since Stockholm in 1925, and to focus attention on four of the most important issues that have come to light in the preparatory work. These are: the fact that the Church faces, and is in a large measure part of, a world culture which is basically secular; the differing understandings of what is meant by the Church; the basis of the Christian Ethic; and the Church as an Ecumenical Society. Not only are these of the utmost importance for our whole approach to the five major questions to be discussed by the Sections, but they are all matters on which Christian judgments differ – in some cases fundamentally.

The second week is devoted to considering the reports of the five sections. This will provide an opportunity for members of the Conference who have not been members of the Section which is reporting to offer comments and suggestions.

The next stage in this continuing process must be decided by the Conference itself. In this it will have the guidance of the Report of the Committee of Thirty-Five set up last summer to consider the future of the Ecumenical Movement, and this discussion will be of great importance.

The task on which we enter at Oxford is one that is quite beyond our human powers. We are enmeshed in the history of the last 400 years out of which has come both our own divisions and weaknesses, and the deepening fear and perplexity of the world. Across the barriers of tradition and nation we seek to understand one another and to find a common task: but those barriers will defeat our best intentions unless there is reborn in us a common faith.

To quote one of the preliminary leaflets of the Conference:

'If a reborn, living faith in God is the deepest need of the Church, may not the path by which we reach it be one of utter self-

despair? Must not the present state of apostasy and frustration be accepted as a judgment on the Church calling for whole-hearted repentance and a complete conversion of the mind? If that be so, the first necessity of renewal may be an unpalatable awakening of our minds to the inadequacy of what the Church at present is, of what it is attempting to say to the world, of what it sees and understands. And this awakening may have to come to us not as the intellectual acknowledgment of a general truth, that leaves the core of our being unaffected, but as a bitter, mortifying, personal experience, a shattering of our self-confidence and of things in which we have hitherto trusted, a painful, and at the same time vitalizing, recognition of the superficiality, pettiness, and unreality of our apprehension of the truth and of our testimony and witness. Only out of a deep distrust and despair of self can the word be spoken which the world needs and which it will be willing to hear. . . .

'To trust in God – to look away entirely from self, to put one's whole confidence in God's mercy and goodness and to commit to Him one's whole being – is the highest and most difficult act of which man is capable. It demands a purifying, disciplining and concentration of the whole being. Is it not a necessary preparation for the Conference that we should daily submit ourselves entirely to the will of God, that through this discipline we may learn wholly to trust and joyously to obey Him? And, if this be our fundamental attitude, shall we not look forward with greater expectation to the periods of common worship and united prayer when the Conference assembles at Oxford than to the public discussions, important as these are as a means to the fulfilment of our prayers?'

DETAILED PROGRAMME

NOTE

In the summer of 1936 a Committee was set up at the instance of the existing ecumenical movements to consider and report on the Future of the Ecumenical Movement. This Committee will report to the Conference.

The Business Committee will take an early opportunity of suggesting at what point in the programme this Report should be considered.

The Business Committee will also make suggestions about the most suitable time for any national or regional meetings that may be necessary.

MONDAY, JULY 12TH.

5 p.m.

In the Sheldonian Theatre: Business meeting of Conference for the appointment of sub-committees, and other formal business.

Chairman: Dr. John R. Mott.

8.15.

In the Sheldonian Theatre: Opening meeting of the Conference.

Address of Welcome: The Right Hon. the Viscount Halifax, Chancellor of the University of Oxford.

Service of Worship: Conducted by the Rev. Professor John Baillie, New College, Edinburgh, and the Rev. M. E. Aubrey, Moderator of the Federal Council of Evangelical Free Churches.

Presidential Address: The Most Rev. the Lord Archbishop of Canterbury.

TUESDAY, JULY 13TH.

9.30–10.0 a.m.

In St. Mary's Church: Service of Worship.

TUESDAY, JULY 13TH – *continued*

10.15–12.45.
In the Town Hall: Plenary Session: *From Stockholm to Oxford*, Professor A. Runestam.
The Meaning and Possibilities of the Oxford Conference, Dr. J. H. Oldham.
The Ecumenical Work of Preparation, Dr. Hannes Schönfeld.
The American Approach to the Conference, Professor H. P. Van Dusen.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: *The Church faces a Secular Culture*, Professor Reinhold Niebuhr and Dr. T. Z. Koo.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0.
Preliminary meetings of Sections (see page 30).

WEDNESDAY, JULY 14TH.

9.30–10.0. a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
Meetings of Conference Sections.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: *The Significance and Function of the Church. Speakers*: Professor S. Zankov, the Rev. W. Paton, the Rev. Justin Wroe Nixon.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0.
Meetings of Sections or Drafting Committees.

THURSDAY, JULY 15TH.

9.30–10.0 a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
Meetings of Conference in Sections.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: *The Basis of the Christian Ethic. Speakers:* Professor Emil Brunner and the Dean of St. Paul's.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0.
Meetings of Sections or Drafting Committees.

FRIDAY, JULY 16TH.

9.30–10.0 a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
Meetings of Conference in Sections.

5.0–6.30 p.m.
In the Town Hall: Plenary Session: *The Ecumenical Nature of the Church and its Responsibility towards the World. Speakers:* Mr. T. S. Eliot, M. le Pasteur Pierre Maury, Dr. S. M. Cavert and Professor Matsumoto.

6.45–7.10.
In St. Mary's Church: Orthodox Vespers.

8.30–10.0.
Meetings of Sections or Drafting Committees.

SATURDAY, JULY 17TH.

No Conference meetings this day, except such as are required for the work of sub-committees, drafting committees, etc.

PROGRAMM

FIRST WEEK

Monday	Tuesday	Wednesday	Thursday	Frida
	9.30–10.0 Prayers in St. Mary's Church			
	10.15–12.45 In the Town Hall: Plenary Session	1. Meetings of Sections (See p. 2. Visitors' or Associates' Meet in the Town Hall 3. Youth Group Meetings Mansfield College		
5.0–6.0 Meetings for formal business	5.0–6.30 In the Sheldonian Theatre PLENARY SESSIONS			
	6.45–7.10 Evening prayers in St. Mary's Church			
8.15–9.30 Opening Meeting: Presidential Address	8.30–10.0 Meetings of Sections	Meeting of Sections or Draft Committees		

A GLANCE

SECOND WEEK

Monday	Tuesday	Wednesday	Thursday	Friday
9.30–10.0 Prayers in St. Mary's Church				
10.15–12.45 In the Town Hall PLENARY SESSIONS Presentation of Reports of Sections				
0–6.30 In the Sheldonian Theatre PLENARY SESSIONS Presentation of Reports of Sections				
45–7.10 Evening Prayers in St. Mary's Church.				
Meetings of Sections or Drafting Committees.				

SUNDAY, JULY 18TH.

5.0–6.30 p.m.

Meeting for prayer and intercession in St. Mary's Church led by Dr. J. H. Oldham.[1]

Note: For other Sunday Services see page 31.

MONDAY, JULY 19TH.

9.30–10.0 a.m.

In St. Mary's Church: Service of Worship.

10.15–12.45.

In the Town Hall: Plenary Session: Reports of Sections.[2]

5.0–6.30 p.m.

In the Sheldonian Theatre: Plenary Session:
Further consideration of Report of the Section on *Church and Community*.

6.45–7.10.

In St. Mary's Church: Evening Prayers.

8.30–10.0.

Meetings of Sections or Drafting Committees.

TUESDAY, JULY 20TH.

9.30–10.0 a.m.

In St. Mary's Church: Service of Worship.

10.15–12.45.

In the Town Hall: Plenary Session: Reports of Sections.

[1] At this meeting the attempt will be made to translate the work of the Conference into worship. It is hoped that at it the labours of the preceding week will be laid before God and made the subject of prayer. The meeting will thus hold a central place in the deliberations of the conference. Dr. J. H. Oldham proposes to associate the Chairmen of the Sections in the conduct of this service.

[2] The order in which these reports are presented will depend on the readiness of Sections to report and on the place assigned to the consideration of the future of the Ecumenical Movement.

TUESDAY, JULY 20TH – *continued*

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: Reports of Sections.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0
Meetings of Sections or Drafting Committees.

WEDNESDAY, JULY 21ST.

9.30–10.0 a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
In the Town Hall: Plenary Session: Reports of Sections.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: Reports of Sections.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0.
Meetings of Sections or Drafting Committees.

THURSDAY, JULY 22ND.

9.30–10.0 a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
In the Town Hall: Plenary Session: Reports of Sections.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: Reports of Sections.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

THURSDAY, JULY 22ND—*continued.*

8.30–10.0.
Meetings of Sections and Drafting Committees.

FRIDAY, JULY 23RD.

9.30–10.0 a.m.
In St. Mary's Church: Service of Worship.

10.15–12.45.
In the Town Hall: Plenary Session: Reports of Sections.

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: Reports of Sections.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0.
Meetings of Sections or Drafting Committees.

SATURDAY, JULY 24TH.

9.30–10 a.m.
In St. Mary's Church: Service of Worship.

10.45–12.45.
Plenary Session: Reports. (Place of meeting to be announced)

5.0–6.30 p.m.
In the Sheldonian Theatre: Plenary Session: Reports.

6.45–7.10.
In St. Mary's Church: Evening Prayers.

8.30–10.0
Meetings of Sections or Drafting Committees.

SUNDAY, JULY 25TH.

Services of Holy Communion (see p. 31).
Closing Service of Thanksgiving and Dedication in St. Mary's Church.

ASSOCIATE DELEGATES' CONFERENCE

In addition to attendance at the devotional and plenary sessions of the Conference the following programme has been arranged for Associate Delegates:—

WEDNESDAY, JULY 14TH: In the Town Hall

10.15–11.15. Introductory Address, Professor Adolf Keller.

11.30–12.45. Address and Discussion: *The Church and the Community*.

8.30–9.45. In the Sheldonian Theatre: Public Meeting: *The Church and the Modern Mind*, Dr. W. P. Merrill (chair), Professor Reinhold Niebuhr, Dr. Visser 't Hooft.

THURSDAY, JULY 15TH: In the Town Hall

10.15–11.15. *The Church and the State*, Professor Emil Brunner (Zürich).

11.30–12.45. *Church, Community and State in relation to the Social Order*, Bishop Baker (U.S.A.).

FRIDAY, JULY 16TH: In the Town Hall

10.15–11.15. *Church, Community and State in relation to Education*, Professor Clavier (Switzerland).

11.30–12.45. *The Universal Church and the World of Nations*, Sir Alfred Zimmern (Oxford).

WEDNESDAY, JULY 21ST:

8.30–9.45 p.m. In the Sheldonian Theatre: Public Meeting: *Christianity and the State*, the Dean of Christ Church (chair), the Rev. Francis Wei (China), the Rev. W. Paton.

MEETINGS OF SECTIONS

The Sections will meet as follows:

Section I:

Church and Community. Chairman, Sir Walter Moberly; Secretary, Dr. H. Kraemer. In the Chapter House, *Christ Church.*

Section II:

Church and State. Chairman, Professor Max Huber; Secretary, Pastor N. Ehrenström. In a Lecture Room in *St. Peter's Hall.*

Section III:

Church, Community and State in Relation to the Social Order. Chairman, Mr. J. P. R. Maud; Secretary, Professor John Bennett. In a Lecture Room in *University College.*

Section IV:

Church, Community and State in Relation to Education. Chairman, President Sloane Coffin; Secretary, the Rev. J. W. C. Dougall. In the Old Library of *St. Mary's Church.*

Section V:

The Universal Church and the World of Nations. Chairman, President John Mackay; Secretary, the Rev. William Paton. In the Hall of *St. Columba's Church, Alfred Street.*

The Sub-section on Christianity and War (Chairman, Dr. W. A. Visser 't Hooft) will meet when necessary in a place to be announced.

SERVICES OF HOLY COMMUNION

Announcements will be made about the services of Holy Communion arranged by various Church authorities on the two Sundays of the Conference.

CHURCH SERVICES
where there will be Conference Preachers

Church	*Hour of Service*
SUNDAY, JULY 18TH.	
S. Mary the Virgin	11.0 a.m.
St. Aldate's	11.0 ,,
SS. Philip and James	10.30 ,,
S. Andrew	11.0 ,,
S. Columba (Presbyterian)	11.0 ,,
Wesley Memorial (Methodist)	11.0 ,,
Mansfield Chapel	11.0 ,,
SUNDAY, JULY 25TH.	
The Cathedral	10.0 a.m.
S. Mary the Virgin	11.0 ,,
St. Aldate's	11.0 ,,
S. Giles'	11.0 ,,

CONFERENCE NOTICES

Registration

All delegates and visitors or associate delegates are requested immediately on arrival in Oxford to go to their hotel or college and to fill in the Registration Form which will be provided there. In any case of uncertainty or difficulty they should go to the Registration Office.

Registration Office

The Registration Office is at Mansfield College.

Conference Offices

The Headquarters of the Conference are in the Front Quadrangle of Hertford College.

The Information Office for any general inquiries is in Hertford College Back Quadrangle, entered by door leading into Queen's Lane. Open 9.30–10.0, 12.0–1.0, 1.45–3.0, 7.45–8.15.

Payment of Fees, etc.

Delegates who have not previously paid the registration fee are requested to do so when they register.

Delegates who are living in lodgings but are taking their meals in Oxford Colleges are requested to purchase tickets which will admit them to meals in the Colleges when they register.

Bookstalls

The bookstall for the Conference is at Messrs. Mowbray's, 9 High Street. There will also be a stall with publications of the Ecumenical Movement and of the International Christian Press and Information Service in the Old Library of St. Mary's Church.

General Arrangements

There is a rest room in Exeter College for the use of ladies attending the Conference.

Some tennis courts are available for the use of members of the Conference. Please ask about them at the Information Office, where arrangements will also be made if desired for taking parties round the places of interest in Oxford.

There is a travel agency at the Information Bureau of the University of Oxford (16 Cornmarket Street; Telephone 2506).

Postal Information

The head office is in St. Aldate's and is open from 8 a.m. to 8 p.m. (9 for telegraphic service). Sundays 9–10.30 a.m. Last mail for London leaves the head office at 12.45 a.m.

Press Rooms

Two rooms are at the disposal of the Press in University College, entered either by the main lodge, or more conveniently by the door in Logic Lane when this is open.

Conference Badges

In order to avoid unnecessary delay in effecting personal contact all delegates and visitors are requested to wear a badge, on which is written legibly their name, country and Church.

Badges are issued as follows:

Official Conference Delegates – *White.*

Visitors or Associate Delegates – *Yellow.*

Youth Group – *Green.*

Officers of Conference and members of the Business Committee – *White with red rosette.*

Ushers – *Red.*

LIBRARY
World Council of Churches
150, route de Ferney, GENEVA

Oxford Committee – *Blue.* (Anyone wearing this badge will be glad to assist delegates in any way they can, and to give information as to where the various meeting places are situated.)

Admission to Meetings:

All delegates will receive an Admission Card, which they must present at the door before entering any meeting. Ushers have instructions not to admit those who do not produce their Admission Card.

Translation of Speeches

In order to economize time it has been decided to dispense with interpretation at the plenary sessions during the first week. The languages of the Conference being French, German and English, this means that if the address is given in German, translation or précis will be available for delegates in French and English. And so with the other languages.

Delegates may obtain such translations from the Ushers, and they will be available in the following colours:

German – *Pink.*
French – *Blue.*
English – *Ivory.*

Concerts

The Choir from the Russian Theological Institute in Paris will give a Sacred Concert in St. Mary's Church at 8.30 p.m. on Saturday, July 17th.

The Cathedral Choir will sing from the Hall steps in the Quadrangle of Christ Church at 8.30 p.m. on Sunday, July 18th.

ADMISSION OF VISITORS OR ASSOCIATE DELEGATES TO THE OXFORD CONFERENCE[1]

In view of the widespread interest of the Churches in the Oxford Conference, the Universal Christian Council decided that 300 places should be reserved for representatives of the Churches as visitors or associate delegates and that these places should be put at the disposal of the sections of the Universal Christian Council. It also decided that a further 100 places should be assigned to representatives of the various Christian Youth Movements.

The assignment of such a seat entitles the visitor or associate delegate to be present at all the plenary sessions of the Conference but not to participate in the discussions at these sessions. Plenary sessions of the Conference will be held on the evening of Monday, July 12th, when the Archbishop of Canterbury will deliver the opening address; on Tuesday morning, July 13th, and from 5–6.30 p.m. on the Tuesday, Wednesday, Thursday and Friday afternoons of the Conference. During the second week of the Conference, when the reports of the sections will be considered, plenary sessions will be held each morning and afternoon.

On the mornings of Wednesday, Thursday and Friday the Conference will be divided into sections meeting simultaneously and dealing with each of the five main subjects of the Conference. It is not possible to provide for the attendance of visitors or associate delegates at these sectional meetings, both because the work to be done by the sections is of the nature of committee work and can be undertaken only by a relatively small group, and also because the halls in which the sections will meet are not large enough to accommodate more than the official delegates constituting the section. A special programme has been arranged for visitors or associate delegates during the mornings of Wednesday, Thursday

[1] Copy of Minute passed at the meeting of the Administrative Committee in London, February 15th and 16th, 1937.

and Friday, the object of which will be the interpretation of the work of each section in turn by a member of that section.

It is possible that the sections of the Conference may meet to continue their work on one or more evenings but it is more probable that most of the evenings will be required for the drafting work of sub-committees of the sections and consequently the evenings for the greater part of the Conference will be a free period both for most of the official delegates and for the visitors or associate delegates. It is possible that further meetings for visitors or associate delegates may be arranged on one or more evenings in each week.

At the meetings arranged for visitors or associate delegates there will be opportunity for question and suggestion. It is obviously desirable that the only pronouncements emanating from the meetings at Oxford should be the reports approved by the official Conference. *It is understood, therefore, that no resolutions will be passed at the meetings specially arranged for visitors or associate delegates, and places in the gallery are assigned, and the papers issued in connection with the Conference are supplied, to visitors or associate delegates on this understanding.*

Arrangements for Visitors or Associate Delegates are in the hands of a small committee of which the Rev. Dr. Elmore M. McKee is Chairman and Mr. Eric Fenn and the Rev. Alan Richardson Secretaries.

YOUTH GROUP

One hundred places are reserved for the Youth Group recruited by the Youth Commission of the Universal Christian Council. Members of this Group are admitted to the plenary sessions of the Conference on the same basis as visitors or associate delegates.

During the time when the official Conference is meeting in sections, the Youth Group will have its own meetings at Mansfield College, where also they will take their midday meal each day. Information about this Group can be obtained from Mr. Edwin Espy or Archdeacon Leslie Hunter through the Conference Office.

BOOKS PREPARED FOR THE OXFORD CONFERENCE

THE books listed opposite have been prepared as material for the World Conference on Church, Community and State, held in Oxford, July 12th—26th, 1937, and will be published in the course of the autumn of this year. Each one represents the work of a group of authors, whose papers have been circulated and criticized both by the other writers and by a still wider circle of leading laymen and theologians belonging to different nations and churches.

Three of these books deal with the general questions that are fundamental to the argument: the Christian view of man, in relation to other views held in the contemporary world; the relation of Christian faith to the common life; and the relation of the Kingdom of God to human history. The other three are concerned with more specific problems: the Church and the Community (more especially, the national community); Church, Community and State in relation to Education; and the Universal Church and the World of Nations.

It is not to be expected that such a series should present a unified point of view. The divisions of the past are not to be overcome in a few years, and the different Christian churches have been separated so long, and their respective national situations differ so profoundly, that they necessarily speak with differing voices. But it may justly be claimed for the books that they are the beginning of a process which, as it is, if carried further, will lead to a growing clarification of the essential issues confronting men – and especially Christian men – in the modern world, and to a greater approximation to mutual understanding and a common mind than is evidenced by the Christian churches at present.

It is impossible in a single volume to represent all important points of view on the subject with which it deals, but this effort

of international co-operation in thought provides a valuable insight into the present state of the Christian mind on the range of subjects treated in the series, and consequently affords an important starting-point for further study.

The Publishers of these volumes are as follows:

Great Britain: Allen and Unwin, 40 Museum Street, London, W.C.1.

United States of America: Willett Clarke, Chicago.

PROVISIONAL CONTENTS

THE CHRISTIAN VIEW OF MAN

The Scientific Doctrine of Man, by T. E. Jessop, Professor of Philosophy at University College, Hull.

The Dilemma of Humanitarian Modernism, by Robert L. Calhoun, Yale University.

The Marxist Anthropology and the Christian Conception of Man, by Professor N. N. Alexeiev, Paris.

The Christian Doctrine of Man, by Professor Emil Brunner, Zürich; Pierre Maury, Paris; the Rev. Austin Farrer, Oxford; W. M. Horton, Professor, Graduate School of Theology, Oberlin College, Ohio.

THE KINGDOM OF GOD AND HISTORY

Professor C. H. Dodd; Dr. Edwyn Bevan; Dr. Christopher Dawson; Professor Eugene Lyman; Professor Paul Tillich; Professor H. Wendland; Professor H. G. Wood.

THE CHRISTIAN FAITH AND THE COMMON LIFE

Professor M. Dibelius; Professor John Bennett; The Archbishop of York; Professor Reinhold Niebuhr; the Rev. H. H. Farmer; Lic. W. Wiesner.

CHURCH AND COMMUNITY

Professor E. E. Aubrey; Professor E. Barker; Dr. M. Bjorkquist; Dr. H. Lilje; Professor S. Zankov; Dr. H. Paul Douglass; Professor K. S. Latourette; Dr. M. Boegner.

CHURCH, COMMUNITY AND STATE IN RELATION TO EDUCATION

The Crisis in Education, by Professor F. Clarke, Director of the Institute of Education, London.

The Conflict between Christian Understanding and the Modern World in the Sphere of Education, by Professor W. Zenkovsky, Paris.

The State and Voluntary Effort, by C. E. Morris, Oxford Univ., Secretary to Delegates of Extra-Mural Studies.

The Crisis in Christian Education, by J. W. D. Smith, Edinburgh.

The Educational Task of the Church in the World of To-day, by P. H. Kohnstamm, Professor of Psychology and Education, Ermelo, Holland.

BOOKS PREPARED FOR THE OXFORD CONFERENCE

THE UNIVERSAL CHURCH AND THE WORLD OF NATIONS

The Demonic Influence of National Sovereignty, by the Marquess of Lothian, Secretary of Rhodes Trust, London.

The Ethical Presuppositions of a World Order, by Sir Alfred Zimmern, Professor of International Relations, Oxford University.

The Material Foundations of an International Order, by Dr. O. von der Gablentz, Berlin.

The Problem of Peace in a Dynamic World, by Dr. John Foster Dulles, New York.

The Church and the International Order, by Lic. W. Menn, Andernach, Germany.

The Tragedy of War and the Hope of Peace, by the Rev. V. A. Demant, Director of Research Department of Christian Social Council, London.

War, a Christian Problem, by Professor Otto Piper, University of North Wales, Bangor.

The Religious Basis of Pacifism, by Canon C. E. Raven, Regius Professor of Divinity, Cambridge University.

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'. . . This is a really important book and deserves to be widely known. . . .'—*Guardian*

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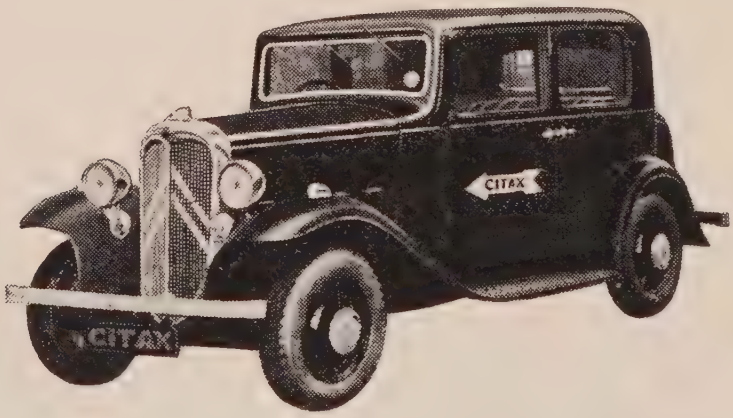

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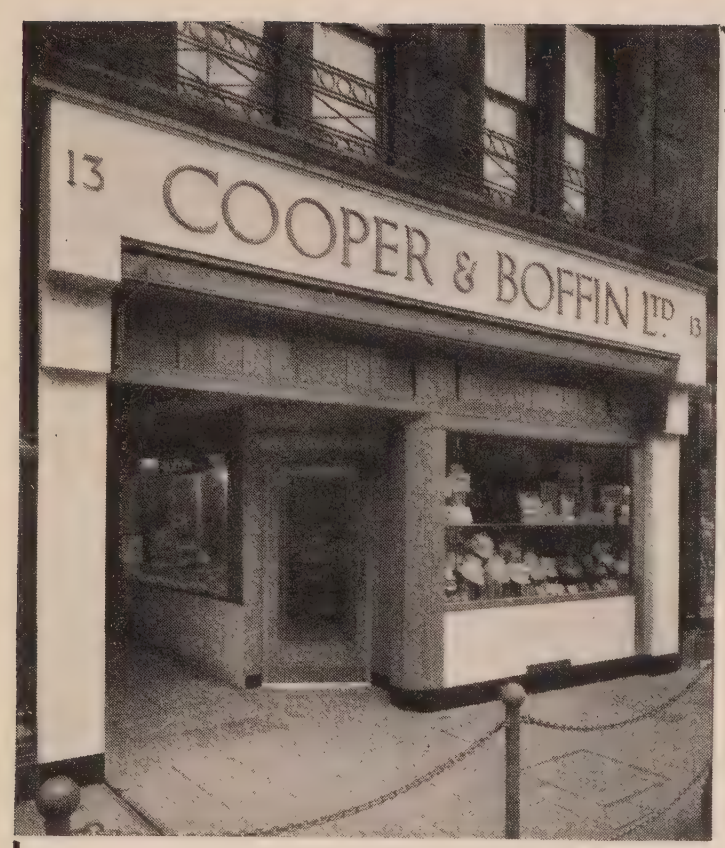

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